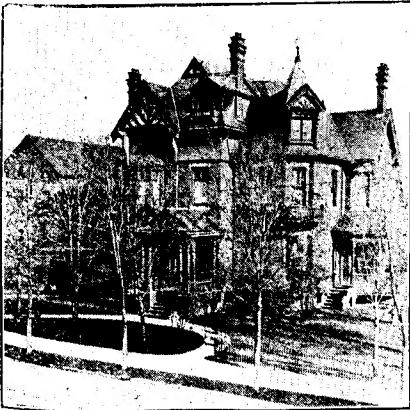




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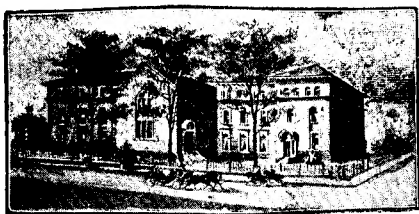
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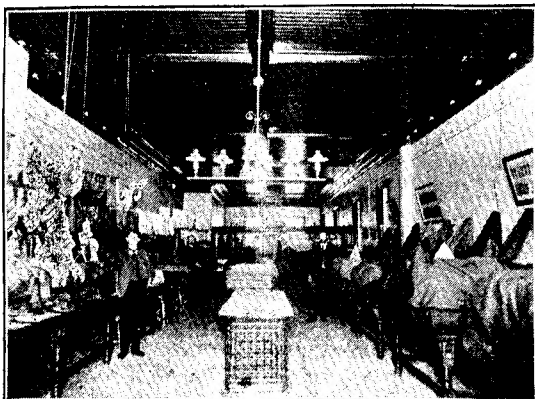


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THE GREEK OR EASTERN ORTHODOX CHURCH.

(Continued from last issue)

TO return to the history of the struggle between the Eastern and the Western branches of the Church. It might have been expected that the Crusades, which were engaged in with such religious zeal during the twelfth and thirteenth centuries, would have united the East and the West in a common cause, and tended to remove the barriers separating them; but they had just the opposite effect. The contempt with which the Crusaders treated the Greek Christians in Palestine, the brutal atrocities of the Crusading army that captured Constantinople in 1204, the establishment of a Latin Empire in the East and the elevation of an Italian to the patriarchate, increased a jealousy and enmity which already were only too great to be overcome.

During the thirteenth century when the Greeks were being hard pressed by the Mohammedans, the Emperor tried to bring about a reconciliation, that he might gain the help of the West against the besiegers, but met with very little success. In 1261 the Latin Empire in the East fell, and the Greek patriarchate was once more restored. To prevent another attack being made on Constantinople an at-

tempt was again made to bring about a reconciliation with the Pope and so secure his aid. A general council was convened in 1274 at Lyons for this purpose, the object of the council as declared by the Pope being (1) reform of the Church, (2) union with the Greeks, and (3) help for Jerusalem. It may be interesting to note that the famous schoolman and mediæval philosopher, Thomas Aquinas, was to have attended this Council, but died on the way to Lyons. Over five hundred bishops and upwards of one thousand lesser dignitaries attended the Council. The Greek ambassadors, who were received with the highest respect, seem to have been more ready to make concessions to the Western party than at any time in the past. The result of the Council was that the primacy of the Pope was acknowledged and the Nicene creed adopted with the "filioque" clause, the schism apparently being at an end. But schisms and long standing quarrels are not so easily healed. If a few representatives of the Greek Church had submitted to Rome the Church in general was not prepared for any such step. While the Emperor Michael Palaeologus, who had strongly advocated the union, lived, the East was forced to acquiesce in the reconciliation, but with the Em-

peror's death in 1282 came the formal revocation of the act of submission to the Pope.

During the fourteenth century, when the Mohammedans were pressing hard upon the East, several appeals were made to the Pope, the Emperor, John Palaeologus, in 1369 going so far as to acknowledge the supremacy of the papacy and the "filioque" clause, but the obstinacy of the Greeks and the deep-set animosities, prevented anything in the way of union being accomplished.

In the fifteenth century another attempt was made to bring about a reunion, a Council was convened at Ferrara in 1438, when it was agreed that twelve champions from each party should debate the theological differences. The disputed questions were ranged under four heads, (1) the procession of the spirit (filioque) (2) purgatory, (3) the use of unleavened bread, (4) Papal supremacy. The Council lasted nearly a whole year, and it was not until February, 1439, when the Council had transferred its sitting to Florence on account of a plague then raging at Ferrara, that an agreement could be arrived at. The Western Church seems to have carried the day on almost every point, articles of agreement were drawn up and signed by the Pope, the Emperor, bishops and archbishops, also by the representatives of the Eastern patriarchs, except by the patriarch of Constantinople, who had died while the Council was in session. In return for these concessions made by the East the Pope promised to send help against the Mohammedans. But these articles of union proved as ineffectual as their predecessors. As soon as the terms of

union were made known, Russia, which had not given its consent, and the Eastern Church as a whole refused to accept them, declaring that their representatives were traitors. They soon felt themselves the more justified in their course as the Pope had failed to keep his promise to send help to the East. The capture of Constantinople by the Turks in 1450, which was destined to mean so much for modern Europe in opening up the stores of Greek philosophy, literature, culture and art, by driving Greek scholars to the West and producing the Renaissance, put an end to all political schemes for reunion. The Greek Church had never been possessed of any great vitality, but the fall of Constantinople was a blow from which it has never recovered. Since then the patriarch of Constantinople has been in such abject subjection to the Sultan that his freedom and power are very limited. He is now a mere creature of the Sultan; for though he is appointed for life, he can be deposed at the arbitrary will of the Turkish ruler.

About the middle of the seventeenth century Pope Urban VIII made an effort to win over the Eastern Church to the Roman see, but met with vigorous opposition from the learned Cyril Lucar, patriarch of Constantinople. Lucar's enemies ingratiated themselves with the Sultan and had the patriarch executed. His successor actually apostatized to the Roman faith; but the next patriarch to occupy the see was animated by the hereditary hostility of his countrymen toward the Western Church, and all his successors have remained rigidly opposed to any concessions to Rome. As time has gone on the breach has continued to widen.

During the nineteenth century the schism has been intensified by the formation of two new dogmas by the Western Church, viz., in 1854 the immaculate conception, and in 1870 the infallibility of the pope; and against these the Eastern Church takes strong ground, so that when invited by Pope Pius IX to the Vatican Council, the Eastern patriarchs indignantly refused to attend. Papal supremacy and the "double procession" have remained to this day insuperable barriers between the two Churches, and no doubt will remain so, until both parties are willing to deal with one another in a more sympathizing and tolerant spirit, and until they learn to place more emphasis on what they hold in common and less on the points wherein they differ.

Such is the history of the Greek Church in the vacillating movement of its growth and development, though properly speaking the Eastern Church has had no continuous growth. It has been stationary in creed, form and missionary enterprise. In the Levant it has been losing ground; the patriarchates of Antioch, Alexandria and Jerusalem still exist, but little more than in name. Their jurisdiction is limited, as Greek Christians are far outnumbered by Copts, Armenians and other sects. The only really powerful branch of the Greek Church is the Russian. Until near the end of the sixteenth century the Russian Church was governed by a metropolitan appointed by the patriarch of Constantinople. The metropolitan resided at Kieff and exercised considerable power. In 1589 another metropolitan was appointed at Moscow, and from this appointment the history of the Russian national Church really begins. The Russians felt themselves inde-

pendent of Constantinople, for in 1667 when a strife arose between the patriarch Nikon and the Czar Michaelovitz, Nikon was deposed and ecclesiastical matters were made subject to imperial authority.

Peter the Great was the great reformer of the Russian Church. Up to his time widowed priests (for all secular priests had to marry) had to become laymen; but Peter issued an edict allowing them, even after a second marriage, to be employed as rectors, if they applied themselves diligently to study and especially to preaching. Peter's greatest reform was the abolition of the patriarchate, for which he substituted for a time an exarchate, but later in 1721 he replaced it by the "Holy Governing Synod" of twelve members who were dependent upon the Czar. The head of the Synod, whose members now number more than twelve, is a layman who represents the Czar. Each member on taking office must swear that he recognizes the Czar "as supreme judge in this spiritual assembly," yet the Synod has great power. It proposes to the Czar candidates for vacant sees, translates and deposes bishops, gives dispensations, and with the approval of the Czar can make new laws for the Church. It also watches over doctrines, ritual and purity of the Church, controls ecclesiastical colleges and superintends payment of clergy. Ever since the appointment of the Synod remarkable harmony has existed between Church and State, and the Greek or Eastern Church is now the fully established Church of Russia.

About the end of the sixteenth century a vigorous attempt was made by Pope Gregory XIII to win over the Russian Church to the Roman see.

The attempt was in the end unsuccessful, for though a number of Russians residing in Poland professed allegiance to Rome, before a century and a half had passed nearly all of them returned to the fold of the Russian Church.

The missionaries of the Greek Church have been few in number, nevertheless, as we have seen, two, St. Cyril and Methodius, were active missionaries and about the middle of the ninth century had succeeded in laying the foundation of the Greek Church in Servia. As the princes of Servia recognized a sort of feudal superiority in the Emperor of the East, so the Servian Church recognized a sort of primacy in the Byzantine see, though no patriarchal jurisdiction was exercised by the mother Church. In 1354 the chief bishop of Servia was made patriarch by a national Synod. But in 1689 the patriarch, having joined with the Emperor Leopold in an effort to expel the Turks, was forced to migrate with his followers into Hungary, where he established a flourishing Church. The Sultan filled the patriarchate with a creature of his own choosing, and this patriarchate lasted till 1735, when Servia became subject to Constantinople. In 1830 Servia secured its independence, and henceforth appointed its own patriarch. Eight years later Belgrade, which was made the capital, became the seat of the metropolitan, who, though he has all the power of a patriarch, has never assumed the title.

Jurisdiction over the Bulgarian Church was, as we have seen, one of the disputed points in the long struggle between East and West; and for a long time it was doubtful which party it would join, but ultimately it cast in its lot with the Greeks, though

its patriarchate remained independent.

The bishops of the Greek Church in 1833 asserted their independence, which was finally acknowledged by the patriarch of Constantinople in 1868. The form of Church government in Greece is much the same as the Holy Synod of Russia. The metropolitan of Athens is the president of the Synod, and each bishop is selected by the king from a list of three candidates submitted by the Synod.

Such is a bare outline of the history of the Greek Church in the main countries where its adherents are found, still it must not be concluded that all Greek Christians are in European or Asiatic countries, for out of a total membership of about ninety millions it is estimated that ten millions reside in America.

Let us now glance briefly at the main doctrines and forms of the Greek Church. The only serious difference in doctrine between the Eastern and the Western Church is regarding the "double procession." The Greek Church holds stubbornly by the old form of the Nicene creed without the "filioque" clause. Besides the Nicene creed the Eastern Church has adopted three subordinate confessions, viz., (1) The orthodox confession of Peter Moguilas; (2) The Eighteen Decrees of the Synod of Jerusalem; and (3) The Longer Russian Catechism of Philaret. The Greek Church has made little or no progress in its theology; it still holds by the theology of the early fathers and rejects all succeeding scholastic theology. It spent its time in metaphysical subtleties, in theological and Christological speculations, paying but little attention to the great subjects of interest for the West, viz., the doctrine of man and

the order of salvation. The Greek Church was content to sit quietly aside to discuss the meaning of *ousia*, *hypostasis*, *homoousia* and *homoiousia*, while the West was concerned with the more practical work of saving men and extending the bounds of the Church. For the Greek the all important matter was to hold orthodox doctrine i.e., have knowledge or enlightenment, for the West it was to be connected with the true universal Church. The Greek Church does not use the term Purgatory, though it teaches that there are two hells, from one of which there is no redemption, prayer is offered for the dead and good works are regarded as having a saving efficacy. The Church also teaches a belief in transubstantiation, the seven sacraments, detailed confession and the sanctity of monastic life. In these respects it will be seen that its teaching corresponds to that of the Western Church. Sunday is spent in hearing mass and in resting from servile work. The centre of worship is the mass, which in Turkey is said in Greek, except where the community is Slav or Roumanian. The liturgy used is that of St. Chrysostom. The service is most elaborate and complicated, as a writer in Schaff's Dictionary says, "it is strongly oriental, unintelligibly symbolical and mystical, and excessively ritualistic." Like the old Scotch Presbyterian Church, the Greek excludes organs and musical instruments from its services: all works of sculpture are also excluded, though an exceedingly large number of paintings and mosaics are found within the churches. The number of different attitudes assumed during worship, crossings, gestures, genu-

flexions, etc., is almost beyond reckoning, so elaborate and complicated is the ceremonial. The Greek churches have an extraordinarily large number of fast days in their calendar—every Wednesday and Friday, Lent, the fast of the Mother of God—Aug. 1-15; Christmas Nov. 15-Dec. 24; the fast of the Apostles Peter and Paul, from the first Sunday in Pentecost to June 28th; and during these fasts no meat, fish, eggs, milk, cheese, wine, beer or oil is allowed to be used.

Some other features of Greek worship worth noting are the three-fold immersion in baptism any other form, (except in Russia), being considered invalid, the performance of the act of baptism and of confirmation simultaneously, the anointing with oil in cases of dangerous illness, the administration of the sacrament to infants, the communion under two kinds, the use of leavened bread in the eucharist, and the eastward posture in prayer; in all of which the Greek church differs from the Roman. It must not be thought that no differences of form or practise exist among the different nationalities, that have embraced the Greek faith, though there is a remarkable uniformity due no doubt to the conservatism of the eastern mind. The Russian church differs from the other Greek churches in holding that sprinkling, not immersion, is the proper form in which to administer the rite of baptism.

Bishops in the Greek church are celebrate but all secular or lower clergy are required to marry. They are for the most part sons of priests and pass from the parish to the district school, thence to the academies where they spend three or four years in prepara-

tion for their work. Monasticism flourishes among the Greek churches but the monks are for the most part ignorant and superstitious, though noble exceptions are not wanting. On the whole, morality seems to have come to be divorced from religion, and bribery, intemperance and falsehood are regarded by many not as sins to be shunned nor as defects in their moral system still to be borne, but as things actually to be practised. Religion has become a mere form.

It will be seen then that the main differences between that eastern branch of the Christian church and the Roman are, (1), the refusal of the former to submit to papal supremacy (2), administration of the eucharist in two kinds and the use of leavened bread, (3) the rejection of the "filioque" clause in the Nicene creed, (4) the administration of the eucharist to infants and the performance of confirmation by the bishops, not the priests, (5) the use of pictures only and the prohibition of sculptured forms in churches, (6) obligation on parish priests to be married men.

Will these differences ever be overcome? Judging from the past it seems as if a long time must elapse before a reconciliation can be brought about, if it can be even then. The Greek church-members may not be great missionaries but they vigilantly maintain what they already have. Russia rigidly prohibits secession from the national church. * Nobody in Russia can be converted from one church to another, except to the national church and all children of mixed marriages,

when one parent belongs to it, must be baptized and educated in it. All this would go to show that at least from the side of the Greeks no attempt will be made to bring about a reconciliation; still in these days when different nations and peoples are continually being brought together and as are bounded by no national or denominational boundaries, no people of any cult or belief can remain wholly uninfluenced by the thoughts and ideas of others. The future may do what the past has failed to accomplish. During the latter half of the last century, German theology has exercised a marked influence on the more educated members of the clergy, and ever since the time of Cyril Lucar, the prelates in high place have shown a leaning toward Protestant views, as a writer in the Catholic Dictionary says, "There is a constant tendency to soften the points of difference between Russians and Protestants and to accentuate those which separate Russians and Catholics."

The Greek church is nothing more than the ancient Greek religion modified by the influence of Christianity. To quote Dr. Harnack, "It takes the form not of a Christian church in Greek dress, but of a Greek product in Christian dress." Again, it did not come into existence through an upheaval or reformation but by a natural growth. It has no great prophet, teacher or reformer who has made the church what it is; the church came into existence because, in the natural order of events it had to come, and once it did come, comparatively speaking, it has remained stationary.

The factors which give it its distinctive character to-day are, according to

*Since the above was written, in fact just a few days ago, religious toleration was granted by the czar to his subjects.

Harnack, (1) tradition; the church contains a deposit of truth handed down by tradition and no distinction is made between the beggarly elements, the accidental and temporary, and the permanent, (2) sound doctrine; orthodox doctrine is indispensable for salvation. One never hears in the Eastern church that a man may believe what he likes so long as the life is right, in fact one who holds heretical doctrine is to be shunned with greater care than a man with a contagious disease, for while the latter can only kill the body the former will kill the soul, (3) ritualism; the one means whereby man is brought into relationship with God is through ritual. The worship of God is no longer with the Greek, as Christ said it must be, in spirit and in truth, but consists of an elaborate, complicated system of symbolical forms.

Has the Greek church accomplished anything or been of any permanent good to the world? In many respects it has. (1) It has abolished polytheism and the idolatry of heathenism in the countries it has conquered. (2) "It has," to quote Harnack again, "managed to effect such a fusion with the individual nations which it drew into its bosom, that religion and church become to them national palladia, nay palladia pure and simple." What is meant by this is, that religion and nationality are inseparably bound together. Further, it must not be thought that though as a general rule the clergy stand low in the social scale and often are ignorant and immoral, there are no notable exceptions. There are many instances of self-sacrifice, sympathy and devotion to truth which might put those to shame

who claim to have greater enlightenment and a surer deposit of truth.

J. WALLACE.

Y. M. C. A.

On Monday, the 9th inst., the Rev. Murdoch MacKenzie addressed an open meeting of the Association on certain phases of missionary work in China. Mr. MacKenzie's long experience as a missionary, together with his thorough scholarship and great natural ability, enables him to discuss the Chinese missionary problem in a most interesting and luminous way. Mr. MacKenzie is a man who sees life whole, and therefore takes a sane and practical view of the problems confronting the Christian missionary in China. Those who had the privilege of hearing this address could not fail to be impressed with the vastness of the task imposed by the duty of evangelizing the Chinese Empire, instructed as to the training of mind and heart necessary for successful missionary effort, and convinced of the value of Christianity as a humanizing, uplifting force in heathen lands.

Professor Jordan, who had previously introduced the speaker, closed the meeting with a few appropriate words.

The regular meeting of the Association was held on Friday evening following. At this session members of the graduating class in Divinity addressed those present, giving some account of the meaning and value of university life. The leader, Mr. T. J. S. Ferguson, in a characteristic speech, urged that freedom, tolerance and sympathy are indispensable if the best results are to be derived from a course at college. Other speakers were Messrs. Grey, MacKinnon, McLeod, Crawford and Mahaffy.

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scribe. We therefore cleave to a critical friend, and constantly urge him to let us more blood, so that our productions may be more and more marked by the pale cast of thought. However we must save something of our self-satisfaction, and so we stoutly insist that the JOURNAL has not done so badly in the past. Generations of editors have coined at the College mint some very honest currency, though we confess it did not circulate long. Each board of editors has a short (editorial) life, if not a merry one, and their good deeds pass with them. Still they do their best, and if they are sometimes tempted to indulge in platitudes or other make-weights, posterity must excuse them on the ground of overwork or—lack of ideas.

Now all our readers may have deserted us before the end of the first paragraph, but duty compels us to preach the doctrine of co-operation. The JOURNAL is not impoverished for material, thanks to the generous contributions of our friends, but what is wanted is a wider co-operation. Compared with scores of other college publications, the JOURNAL is not so much a students' paper as a paper for students. The editors take their duties very seriously, however they may write, and each proceeds to turn out fortnightly some four or five pages of original matter. (We are sometimes accused of not being original, but we'll let that pass.) The point we wish to make is that the several editors should do very little writing. They should regard every man, woman and child in the University as their lawful prey, and impose taxes upon all in the form of contributions of prose and poetry — especially prose. Many a student is

Editorials.

A CONTRIBUTOR recently pointed out in a very acceptable, though critical article, that the JOURNAL failed in several important respects to fulfil its true functions. Many will at once admit the appositeness of the friendly criticisms and suggestions contained in the article on "College Journalism;" and we must confess that even the editorial mind is sometimes afflicted with the uneasy consciousness that all is not as it should be. Now this is a great confession. Those who have not had the experience can form little idea of the gratification a board of editors feel when they see the finished product of their anxious labour safely launched upon the world. To suggest that their publication misses the mark, or, to use a more classical figure, does not hit the nail on the head, is to wound the editorial sensibilities somewhat deeply. Yet some one says "Faithful are the wounds of a friend," and to this sentiment we manfully sub-

capable of producing something worth while on half a hundred subjects ranging from forestry to a hockey-skate. Who was it wrote so interestingly last year on "My fountain pen?" And what a pretty fancy "The Green Gold Maiden" more recently! Take any subject you like and turn your thoughts loose a little and you will surprise your readers, if not yourself, by the brilliancy of your ideas. Four or five contributions of this nature every fortnight would do the JOURNAL more good than whole reams of advice and criticism. Let your light shine in the pages of the JOURNAL, or on them, if that is a better way of making the exhortation. We scorn so small a thing as a preposition, but we would not scorn your article.

* * * * *

And now that we have made a beginning we must also make an end. Being in a judicial mood we go on to administer a rebuke to those who send in illegible 'copy.' We are sometimes driven to find expression for our overwrought feelings in impatient remarks, and this does not consort with editorial dignity. Then contributors should remember that many a good point is missed if the writing in which it is presented looks like the track of a centipede or the tail of a fugitive earthworm. The battle of Waterloo is said to have been lost because Napoleon's generals could not read his despatches. Others deny this and say Napoleon's genius was subdued for the moment by the ill-effects of a hard-boiled egg eaten overnight, and that as a result his tactics lacked their accustomed dash and brilliancy. We incline to the former view. It is notorious that Napoleon did not employ

a type-writer, and it would seem his hand-writing was equally notorious. Imagine D'Erlon wrinkling his forehead over an impossible despatch while the French guns were sticking fast in the mud and the French cavalry galloping to destruction over a fire-swept plain or plunging horse and man in frightful confusion into the sunken roadway that ran past Hougomont. A pitiable spectacle indeed! And pitiable is it to see the editor struggling with the hieroglyphics of certain "copy," partly to find out what is contained therein, and partly for the benevolent purpose of saving the compositor from temptations to profanity. Then the sense of the piece may be spoiled. If one reads "chew" for "eschew," and this appears in print, the contributor is righteously indignant. Or consider what would happen if such a stanza as

"Here lies the hero of a hundred
flights,
Approximated he a perfect man;
He fought for country and his
country's rights,
And in the hottest battles led the
van."

were metamorphosed, on account of illegible writing, into

"Here lies the hero of a hundred
flights—
Approximated he a perfect one;
He fought his country and his
country's rights,
And in the hottest battles led the
run."

And while suggesting legibility we would also urge contributors to have the courage of their convictions about hyphens and other marks of punctuation. A hyphen is no great matter if one is only bold about it. If the parts of a compound are doubtfully joined, and then a hyphen is apologetically

inserted, the editor, who is not well up in hyphens, has to scurry around after a dictionary to find out just what the writer did intend. Dashes, too, are troublesome in a piece of "copy," and should be used sparingly. On the principle that like produces like, these dashes will probably give rise to other "dashes" not desired in the editorial vocabulary.

EDITORIAL NOTES.

Attention is called to the fact that Messrs. Donnell and Calhoun, whose photographs appeared in the last number of the JOURNAL, were undergraduates at the time of the debate against Varsity.

We have still to apologize to some of our contributors for the delay in connection with the publication of their articles.

The next number of the JOURNAL will contain an article by Miss Saunders on the history of the Queen's library.

"Copy" for the next two numbers should be ready not later than Friday of each second week.

The Sunday afternoon addresses in Convocation Hall have been of a very high order. The last two speakers were Professors Jordan and Ross.

Dr. Richardson's generosity in offering a prize of ten dollars in books for the best elocutionary effort this session was warmly appreciated.

Prof. Stevens has completed his second course of lectures in elocution, and has added something to the excel-

lent reputation he won here earlier in the session. Those who attended the lectures are very desirous of having the benefit of the Professor's training next year. It is earnestly hoped that lectures in the highly important subject of elocution will form part of the sessional programme from this time forward.

Arts.

INTER-YEAR DEBATES.

THE first and last of the series of inter-year debates was given at an open meeting of the Alma Mater on March 7th. The contest was between the years of '04 and '05 and resulted in a victory for the latter. The subject under discussion was "Resolved that the Monroe Doctrine is in the best interests of the South American Republics." The affirmative was taken by the sophomore year, supported by Messrs. Black and W. L. Laird; while the representatives for the junior year were Messrs L. P. Chambers and W. A. Kennedy. The judges were Messrs. Beckstedt, McLeod and Philp.

On the whole the debate which was presented was of a high order, and was carried on in true gentlemanly fashion. As the judges remarked in giving the decision the speakers for '04 outshone their opponents in their manner of presentation. The leader of the negative in particular manifested a good deal of debating ability. His arguments were presented in a clear and forcible style. The second speaker, Mr. Kennedy, seemed quite at home with his subject and left a very favorable impression upon the audience. The debaters on the affirmative side had their subject well in hand; but were lacking in style and delivery.

The leader kept too closely to his manuscript, and did not separate his points so that they could be easily seen. His colleague had a most pleasing manner but at times wandered a little. However, both speakers knew what they were talking about, and consequently won the debate.

With such talent as we have about the University in the debating line, it is a regrettable fact that two of our debates this year have gone by default.

SENIOR YEAR.

The Senior Year in Arts had the pleasure of listening to a very interesting and profitable address at their last year meeting by Professor Shortt, Honorary President of the year. His remarks on the subject of conversation, its art, and the means we should take to cultivate it, were given in his own peculiarly fascinating manner, and so to attempt to repeat what he said would spoil the address for those who heard it; and for those who did not hear it, it would do scant justice to the Professor. However, a word might be said in reference to the address. Conversation is an art and as such should be cultivated. There is no lack of people who can talk, the Professor went on to say, but there is a lack of people who can talk well. In conversation there are two extremes—that of talking all the time when in others' company, and that of saying nothing at all. And then there is the golden mean of give-and-take conversation. The American people, that is our friends across the line, were somewhat amusingly portrayed by the Professor. They are notable talkers, and have the gift in a very eminent degree of talking about nothing, but notwithstanding this there are Americans who are

almost ideal conversationalists. Of those people who monopolize a conversation, Gladstone was given as a typical example. When upon a theme which was suited to himself, he could talk or rather sermonize almost indefinitely, and was hearable only from the fact that he knew what he was talking about. The most distressing thing of all is to be bored by a man who talks and talks and says a lot, without saying anything. To be a good conversationalist one must possess the qualities of sympathy, candour and modesty, without which his words fall cold from his lips, his manner is affected and he says more perhaps than he should.

Another interesting item on the programme at this meeting of the year, was the delivery of the oration by the orator, A. H. Kennedy. Many orations are inclined to be but a combination of words arranged in such a manner as to give a pleasing oratorical effect. Matter is sacrificed for the sake of form. But such was not the case with Mr. Kennedy's oration; for while it was well composed, it was pregnant with good sense, and bore the marks of careful thought in its composition. We take this oration to be a sort of index to the sober-mindedness of the Senior in contrast to his condition on his Freshman year, when an oration is more an effusion of verbiage to tickle the ear and starve the soul.

Divinity.

MINISTERS IN THE MAKING.

THE just appreciation of a finished product in any line whatsoever is largely proportionate to our acquaintance with the small beginnings from which it grew. While in one sense it

is true that "fools and children should not see unfinished work," yet to those of us who are stronger and able in some slight way to see the beginning of the end in even a most unlikely looking object, the examination is both interesting and instructive. The child who watches the glass-blower at work laughs with infantile disdain at the first stages of the performance, but gradually the evolution of the ornament awes his merriment to some extent and he gazes in open-eyed wonder. The delicate gentleman who has once seen it in the making declares he can never like beef tea again. And the boy who frequents newspaper offices, laughs scornfully at the credulity of the public; "writing papers is as easy as rolling of a log," he declares.

Now the premature decision reached in each case has been warped. Personal prejudice or a one-sided view, it may be, has been at fault and we come to the conclusion that it requires a certain stability and development of mind to appreciate the first stages of something whose growth is subtle and complex.

Accordingly we are apt to class with the newsboy and the delicate gentleman that emphatic matron who hailed from a university town. "Humph!" she remarked on one occasion — "Ministers! don't talk to me of ministers! Haven't I lived next door to Divinity students for the last ten years? I tell you I've lost a mighty lot of my respect for ministers now that I have seen them in the making." Against which remark we of saner view who have enjoyed equal if not greater privileges in that respect with the aforementioned lady, enter a protest. Her conclusion we assure her is too rash. It is a superficial view of the

matter, based on rather slim premises, and, like the newsboy's criticism, is lacking in an appreciation of many necessary factors.

But nevertheless we are loath to ignore her wholesome condemnation. It is interesting for two reasons: First, because it expresses more or less accurately the common view of a large class of people who are certainly neither children nor fools however unenlightened their matured opinions may be, and moreover the remark paves the way for a slight dissertation on a subject which is of interest to us, whose path has led for some short years not alone past the boarding-house of embryo preachers, but even into the very work-shop where the ministers are "in the making."

There is, indeed, a certain convulsion of feeling experienced at the first view of a future minister. Despite the friendliness of the modern pastor and our growing intimacy with his calling, we still feel traces of that traditional awe which made the old woman who could understand only an occasional word in the minister's sermon, put him down at once as a "very great man." Though to a large extent we are breaking away from the ancient fear of those in spiritual authority over us, there still lingers a latent respect for the calling sufficient to invest "the cloth" and its wearer with more or less sanctity. When therefore some slight youth with his cap pulled over his eyes, ambling leisurely along the street, pelting trees with snow or cuffing small boys, is pointed out to the "uninitiated" as a future Minister of the Gospel, it is not surprising if the uninitiated be momentarily astonished "What! that boy?" Nor is it strange that the freshette in

her plastic state of wonder should grow constantly more philosophic as she learns that the college halls are always quiet till the Divinity students return. "They make by far the most noise"—"they yell so loud," she is told. A vision of her home pastor, a comparatively young man perhaps in sober-suited black, comes before her, and her wildest stretch of imagination fails to picture him as ever feeling the least inclination to shout or tear his gown in a free fight with kindred spirits, as she learns embryo ministers are wont to do.

Just why the minister particularly should be credited with sober propensities it is hard to say. The doctor comes in touch with as much of the gray side of life surely! Yet should the doctor take to turning hand-springs down the street, or the grocer indulge in a few preliminary scuffles with the school master of a fine morning, there would be less surprise occasioned, than by the minister's becoming hilarious even to the extent of some ear piercing yells. It is not that such habits would be at all condemned, but simply that a minister is not supposed to have any leanings that way.

It is an open question whether the common view should be fostered or discouraged. That the general public should expect from their ministers a certain reserve, which they do not demand from their doctors or their lawyers seems at first sight to augur ill for the ministers. It points to a curtailment of animal spirits not pleasant for the blithe young man to contemplate who feels himself called upon to preach. We rather admire that persistently sunny-tempered youth who was warned that when he took a "charge" he would have to sober

down. "Sober down?" Not he! He intended to have as much fun on his charge as he ever had had in college. No doubt his charge would value his good-humor quite as much as his college associates ever did. A minister's position indeed is apt to conduce to sobriety, and after all it is the ministers themselves more than the general public, who are responsible for the traditional light in which they are regarded. The pastor who is bound to "find earth not gray but rosy, heaven not dark but bright of hue," may think the process hard sometimes, but in persevering is sure to turn the silver linings of the clouds out for his parishioners as well as for himself.

There is nevertheless a certain reserve which hovers over the real minister *as such* and when regarded as the mouthpiece of the Spirit of Truth. This view of the minister it is, which makes the uninitiated sometimes wonder, when first meeting the students of Divinity, how seriously they have undertaken their life-work. But life-work in any sphere is serious after all, and George Herbert's glorification of the honest sweeping of a room is true enough. We do not demand a grave and reverend aspect as a fitting testimony to the sanctity of the minor spirit, and the optimism which will smile "when everything goes dead wrong" is the very elixir of life.

But this certain and indefinable reserve is valuable to, and in keeping with that spirit of reverence which must enter into real greatness. While we do not want to see a minister's calling branded across his forehead and living in his every movement, nevertheless we as fervently deplore that other extreme of behaviour which turns a man into a living apology for

his profession. Some preachers seem so anxious not to repel by their bearing any whom they might otherwise approach and influence, or are so concerned lest they should be cut off from the lighter vein of the life around them on account of an over-serious mien that they encourage jocularly to the destruction of a really essential dignity, quite as though they said, "I am a minister in the making, but I'm not above a joke—I can even joke about things which you think too sacred—verses of hymns for instance;—see I can twist texts, and know any number of good stories about ministers' sermons and wrong verses of scripture." The uninitiated become used to the idea of ministers shouting and stamping, and scuffling, but somehow the verse-twisting jars on them.

Still, to justify the assumption of our sanity and maturity we must not be lead astray by seeming contradictions. The light-hearted Divinity of open countenance and frivolous behaviour, who screeches so horribly in the college corridors and pelts his neighbors with wads of paper, and jumps and sings with such evident gusto, may be the makings of an eminent divine of deep and true dignity and worth; the mild retiring specimen at his side, a very Hercules of strength. Truly "things are not as they seem" even in the case of Divinity students.

Professor McNaughton for some time past has been fulfilling the duties of lecturer in Church History. No one need ask "Can these dry bones live?" Everything lives that the Professor touches. We believe that life is the most needed thing in the world; and no one needs it more than

a teacher. Only life can impart life, and it alone gives insight, sympathy, growth and action. The hall is always pleased to hear Professor McNaughton, no matter on what subject he lectures. He keeps you thinking all the time, and makes you feel the exhilaration of an intense and bounding life, so that you long to live on and do something.

We were pleased to see that our article on Crossley and Hunter furnished a writer in the Arts Department with some wholesome thoughts, which he well expressed in a few very good paragraphs. We have no desire to enter into any controversy. We made a few remarks some time ago, concerning the work of Crossley and Hunter as it impressed us, and we are content to leave those opinions for any to read and talk about as seemeth to them good. Perhaps we might be permitted to make one more remark. The writer asks "Does following Christ mean exactly such a slavish adherence to what he did and what he said? In other words does 'In His Steps' do the deepest justice to his name?" For the writer to introduce this as an interpretation of the article he criticises is to confess a misunderstanding of the whole paragraph. It is too late in the day to bother talking about making a man a mere machine or an external imitator as "In His Steps" suggests. But does it not occur to the writer that a certain spirit or principle will prevent a man from using certain methods even if the end in view be good? However, since the evangelists are no longer with us but have departed for the country to the south where they are probably pursuing the same methods as here, it is perhaps as well to let this discussion drop.

Medicine.

PROFESSOR LORENZ IN AMERICA.

DR. Adolph Lorenz, the orthopedic surgeon of Vienna, scarcely needs an introduction to the readers of the JOURNAL. His fame has travelled far and wide so that few countries have failed to hear of him. Perhaps a retrospective glance at his recent visit to America will prove of interest.

Dr. Lorenz is a man of splendid physique and herculean strength, with a high forehead and penetrating eyes; a man of perfect learning and a genius as regards the structure and construction of bones. He has a keen sense of humor, is a ready speaker, and has the happy faculty of adapting himself to circumstances, as is evidenced by the faculty with which he entered into the American spirit during his stay in the United States. He came to America at the solicitation of Mr. Armour, a wealthy citizen of Chicago, whose little daughter had been suffering with that terrible deformity, congenital hip-joint dislocation. On arriving in that city he was pounced upon by the State Board of Examiners who demanded that he should pass an examination before commencing his charitable work. Could anything be more incongruous or ridiculous than to see a man of international reputation, a surgeon of world-famed ability, cornered by a few petty physicians, intellectual pygmies by comparison, and harassed like a school-boy with examination questions? To this humiliation Dr. Lorenz smilingly and uncomplainingly submitted, and we have every reason to believe that the examiners profited more by the event

than did the examined. Be it recorded to the shame of the United States—a land of boasted liberty—that it was the first foreign country that Dr. Lorenz had visited that permitted such an injustice or such a breach of etiquette within its boundaries. The examination being successfully passed and the prescribed fee paid (think of it), the worthy doctor was permitted to proceed with his work of humanity, and the operation was performed with success, amid the acclamations of thousands of anxious hearers throughout the country. The American press has published, with disgusting detail, the exact amount of the 'fee' paid for the operation, as though money could ever compare or be balanced with the restoration of a limb.

They have made the reward to appear as the greatest consideration, and while the reader is gaping in astonishment at this, he is prone to forget the invaluable service rendered. It is indeed surprising that these thoughtless chatterboxes should dare to even hint at a mercenary motive in one whose big heart throbs with love for his fellow creatures, and whose kindness, even at the time of writing, was bringing sunshine into hundreds of homes previously shadowed by disease.

Let it be said in defence of the great Viennese surgeon that gold would never have brought him thousands of miles to this country, but the cry of a sick child and the pleadings of loving parents—these were the potent forces, and it is these that will always bring the true and noble physician. Had Dr. Lorenz come to the United States with the purpose of making money, he would have returned to his home a multi-



PROFESSOR, LORENZ.

millionaire; he spurned hundreds of thousands of dollars offered him by others and showed them that there *are* men in this world who can't be bought.

Anyone who reflects for a moment on his subsequent liberality, must see that he came here with charity in his heart and a genuine feeling of good-will toward men.

After operating on little Miss Armour, instead of seeking other wealthy patients who were clamouring for his services, he threw open the door of his generous heart and invited the poor maimed of the city to come to him, 'without money and without price.' No less than two thousand answered his call, and hundreds were sent away cured. But, his generosity was not limited to Chicago, he travelled the length and breadth of the United States, carrying good cheer and gladness to thousands of poor cripples, who look up to him now with tears of gratitude in their eyes and a prayer of thanksgiving on their lips. With the utmost unselfishness and painstaking care he sought to teach the surgeons, who daily crowded the amphitheatre, his methods of operating so that they might carry on the good work when he was gone; this was done without even a thought of remuneration, so that mankind at large might be benefited.

Then let all medical men and all good citizens join in wishing Prof. Lorenz a long and prosperous life with health and strength to continue his noble work!

As far as can be gleaned from writings, the following is a description of the operation:

While the child is held by assist-

ants, the operator grasps the deformed limb by the ankle, first extending and making traction downwards, thus bringing the head of the femur approximately opposite the acetabulum; the limb is then rotated, and by deep massage and manipulation the contraction of the muscle is overcome; using the hand as a wedge, the limb is then forcibly abducted until the abductor muscles disappear and these muscles are ruptured subcutaneously by manual effort. Rectangular flexion of the thigh is now done, and by strong abduction, the head of the femur is forced to slip over the posterior brim of the acetabulum, into which it settles with a snap. With the object of driving the head of the femur still further into the socket, the anterior portion of the capsular ligament is stretched by abduction and manipulation, the contraction of the flexor muscles being overcome by extension. The limb is then put up in plaster of Paris in a state of abduction, almost at right angles to the body, while the knee remains flexed. In a couple of weeks an extension shoe is placed on the foot and the child encouraged to place the weight of the body on this limb so as to further hollow out the acetabulum. The limb is kept in plaster of Paris for six months.

The following letter of advice to young doctors was written for the JOURNAL by Dr. John H. Girdner, author of "Newyorkitis."

"After twenty-five years' experience, I have come to divide doctors into three classes: First, those who are competent but dishonest; second, those who are honest but incompetent; and third,

those who are both competent and conscientiously honest in all their dealings with their patients. The doctor who performs an operation, or gives medicine, or continues to keep his patient under treatment unnecessarily in order to gain reputation, or for pecuniary reward is, in my judgment, a more dangerous member of society than the green-goods man. Always put yourself in the other man's place, and before deciding on a surgical operation or on a line of treatment in a given case, make it a rule to ask yourself this question: If this patient were my wife, or my child, or my father, what would I do? And let the answer to this question be your guide and your court of last resort. The continual and scrupulous practice of truth and honesty in dealing with patients, is the only condition under which the power to discern what *is* truth and honesty will abide with the physician.

"This morning I attended the funeral of Dr. T. Gaillard Thomas. A great Metropolitan church scarcely accommodated the sad-hearted crowd of men and women of all classes who came to pay respect to the memory of this truly great man. Why? Because for nearly fifty years of his professional life he had added to transcendent ability, scrupulous honesty in the practice of medicine. Let the young man seeking a career in the healing art understand once for all that honesty is the only road to permanent success. And, let him also remember, that the widespread ignorance of disease, and its proper treatment, is an ever present temptation to practice deception on his patients."

JOHN H. GIRDNER.

MEDICAL NOTES.

The final year extend their deepest sympathy to Mr. John Kane, who is suffering from typhoid fever in the General, and hope for a speedy recovery.

The proximity of those dread destroyers, Exams, has almost caused the ink in the writer's pen to undergo coagulation necrosis. Let us hope that ere another JOURNAL has added to the enlightenment of the world at large, resolution will have set in, and that this essential adjunct to writing will be in good running order.

CLIPPINGS.

HIS SALARY TOO SMALL FOR GOUT.

"May I enquire your occupation," asked the doctor.

"I am a clerk on a salary of \$47.50 a month."

"Your ailment sir," said the doctor with decision, "is not gout. It is simply an aggravated case of in-growing toe nail."—*Chicago Tribune*.

In a Scotch village where a young doctor had lately started practice, a workman happened to get his finger badly crushed in one of the mills. A doctor was sent for, and on properly dressing the finger the man nearly fainted. He was asked if he would take a little spirits to revive him. "Mon," he explained with feeling, "that wud just be the very life o' me." The doctor gave him a good glass, which he eagerly swallowed, and on recovering his breath his first words were: "Well, doctor, I ken unco' little aboot yer skill, but, mon, ye keep grand medicine."

For naive inconsequence and unconscious humor, nothing that ever was in print is better than the little note below. A physician recently sent to the address of one of his patients a bill for professional services, and within ten days received the following letter written on the back of his memorandum:

Deer Sur this noat was put in my box by mistake I hant the man hee's deed and aint any relation of mine anyway. I dont see how your conchens will let you dun the dead. Why dont you live a better criston life and live and let live and try to meat that man who dide in heaven which is worth more than forty dollars to enny doctor.—*Selected.*

Science.

LAST spring there was formed a Mining Society, composed of Queens' students, in affiliation with the Canadian Mining Institute; and as there exists some misunderstanding as to just what this society is, and of the benefits derived by membership, it would perhaps be not out of place to make some explanation.

In March, 1902, a letter was received from the secretary of the Can. Mining Institute, stating that if the Mining Society of Queen's would join in a body, they could do so, on payment of one dollar per head, the usual fee for individual student membership being two dollars. At that time we had no organization known as Queen's Mining Society, and since the secretary's offer was made in consideration of securing a number of students, the only thing to do was to form such a society. Under the direction and ad-

vice of Dr. Goodwin this was done; and the Mining Society of Queen's was launched with an enrollment of thirty members. It is perhaps hardly necessary to emphasize the benefits derived by student members of the Can. Mining Institute, other than by saying that the students enjoy all the privileges except the right to vote. Any one who is able to attend a general meeting and hear the important discussions of mining and metallurgical problems that are met in every-day life by Canadian engineers, will be more than satisfied that he has invested his dollar wisely. Also the papers read before the Institute are neatly bound, and copies are sent to each member; and these volumes alone being worth treble the money paid for membership.

It is desired to send in a larger membership this year, and as this can only be done by the students coming forward we would advise each student in mining to take advantage of this opportunity of identifying himself with the strongest engineering society in Canada.

THE SOLILOQUIES OF THE FINAL YEAR.

When the Med. gets thru' his grindin'

And has got his sheepskin hung,
He just sits and waits fer fellers

To bring a case along.

He's sure enough of business,

For there's always someone sore,
And the boss can't come and soak him,
If he kills a score or more.

The divinity gets hooded

In a new black coat and pants,
And scares up out of preachin'

750 and a manse.

The arts man's just a trainin'



A SCIENCE STUDENT'S NIGHTMARE.

For somethin' big and fat,
Though he sometimes ends by teachin'
O-X-ox, c-a-t cat.

But the science man, poor beggar,
When he's got his B. Sc.
Can't soak a congregation
Or charge a doctor's fee.

He can use a pick and shovel
'Leven hours of every day,
And end by gettin' fired
'Cause the minin' didn't pay.

He can boss a gang of dagoes,
And swear in every tongue,
Then lose his job some evenin'
'Cause the works is shuttin' down —

He can learn to blow a furnace,
And can analyze a clog;
But could never stay a minute
After gettin' on a jog.

Then he strikes a corporation
That everybody trusts;
But where's the engineer
When the corporation busts?

He can prospect round for nuggets,
In new places,—all alone;
But until he strikes it lucky,
He never has a home.

So the workin' engineer
Is a wanderin' sort of cuss;
But he'll reach down in his pocket
For a friend, and make no fuss.

He's cheerful and he's hearty,
And he's mostly always there;
So here's a stout old bumper
To the workin' engineer.

So the Med. can keep on killin',
And the preacher mashin' girls,
But the science man's the feller
What opens up new worlds.

TAILINGS.

Every one has heard of the studious
lad who always kept a text book in

his pocket so he could take advantage of spare moments to improve his intellect. But every one has not heard that J. V. D. puts a "Descrip. Geometry" in his pocket when he goes to church; and the people in the congregation don't know that J. V., instead of helping the rest of the choir in the anthem, is singing about the angle subtended by the intersection of two planes.

Henery has a shot-gun loaded with slugs for the next second year man that attempts to take the Blake crusher to pieces.

W. F. Smeaton has left for the wild and woolly west, where he has a job waiting for him. Smeat has our best wishes for a successful run.

A freshman has suggested that in view of the coming exams. it would be a good idea to require the faculty to pass a paper on general information, so that students could form some idea of how much the faculty knew of human nature. A sample of what such a paper might contain is added:

(1). (a), Describe fully, with details, the effect of adding "one high ball," "one silver fizz," "one sherry flip," and "three Martini's," to a divinity student.

(b). State effects (if any) on a science student.

(2). What is the substitute used by Fin. and Storey in preference to tobacco?

(3). A sofa of uniform section is loaded in the centre with two individuals of opposite sex. The illuminant emits one sixty-fourth of a candle power; papa's footsteps are heard on

the stairs. Calculate the maximum vibration of the boy's heart, using a factor of safety of 2.

(4). Write an impherical formula for boarding-house soup.

(5). 300 c.c.'s of carbon bisulphide is mixed with 500 c.c.'s of hydrogen sulphide and thrown suddenly into a crowd of arts men. In what direction will the men move? Give reasons for your answer.

Ladies' Department.

LEVANA POEM.

October came with all its beauty
And brought its wealth of brilliant
hues,

Besides recalled us to our duty
What course and classes we should
choose.

The college doors were once more
opened,

Those doors of ancient glory past,
The college halls were once more
crowded

With a different throng this year
from last.

The buildings too were changed and
altered,

And an air of strangeness reigned,
Seniors' steps like Freshettes' faltered,
Though their coolness they main-
tained.

So the days went by in gladness,
And our strangeness passed away,
Yet withal came a note of sadness,
And for that we now will say.

We the girls felt quite neglected,
When we saw rooms great and small,
And in fact were quite dejected
To see no Levana Room at all.

For the boys' commodious quarters,
Where their papers they could read,

But the girls in "gowns and mortars"
Across the campus, race indeed.

As the days grew cold and dreary,
And the winds blew raw and bleak,
They of all this fuss grew weary,
And said 'we'll be no longer meek.'

* * * *

One Saturday morning as early as eight
To Divinity Hall we went,
And some were early, and some were
late,

But all on the same thing bent.
A picture it was too sad to relate,
As we hurried to and fro,
The Divinities stood and bemoaned
their fate
To see the "Levana girls" go.

How things went you need not ask,
How unhappy we were I cannot say,
For it proved alas, an endless task
To make the room pretty in any way.

Everything looked so stiff and strange,
The old piano had a different sound,
Try as we would the things to arrange,
We could not bring any order around.

* * * *

At length the day for our "Tea" came
round,

That day renowned to one and all,
A room for our tables at length was
found,

We had no need to resort to the Hall.
The reading room was loaned for the
day,

And Oh! how we looked with envi-
ous eyes!
And schemed and worked though we
seemed quite gay
To see if some scheme we could not
devise.

This room for our room! This one
thought prevailed,
And many a candidate made it his
plea,

And otherwise many would really have
failed,
In this their main canvass, the Le-
vana Tea.

The Tea was o'er, and oh! the pain,
To think of leaving that nice room,
And going up the stairs again,
To our old place—but it was our
doom!

And now we have its aspect changed;
To greet the Alumnæ this was done,
The floors were swept, and things ar-
ranged,
And even the walls with pictures hung.

Next year we hope to fix it better,
And have fine rugs and curtains in
view,
But since to none we'll be a debtor,
We must with care our course pur-
sue.

All year we've had a glorious time,
Heard papers read of great renown,
On acting rare and "Pantomine"
Which published abroad would at-
tract the town.

* * * *

The girls of 'naughty-three go forth,
With our best wishes one and all;
They go at length, some south, some
north,
But all their hearts let Queen's en-
thrall!

Let each one ever think of Queen's,
The happy days we've spent this
year,
And let not new and brilliant scenes
Crowd out these old of their career,

And now we'll join with one accord,
To say farewell to 'naughty-three,
And may the best earth can afford,
Be granted now to thine and thee.

LEVANA NOTES.

The meeting of the Levana Society postponed from Ash-Wednesday was held on March 4th, and the girls who attended in anticipation of an intellectual treat, were not disappointed. Miss Smirle read a beautifully written paper on Schubert, in which she dealt most sympathetically with the character of his life and work, and pointed out the the vital connection existing between the two. Before the reading of the paper, Miss Singleton and Miss Clark had illustrated the great genius of the musician most effectively, the one by an instrumental selection, the other by one of her exquisite songs, so that the audience was in a most appreciative mood and listened with ever-increasing interest to the pathetic story of the composer's life-long struggle and his training in the bitter school of poverty.

One of the most interesting and most enjoyable meetings of the year was held on the 11th inst. Then it was that the Levana spent a social hour with the girls of the graduating class, many of whom waxed eloquent under the inspiration of a glimpse behind the scenes at the fare which was to be the reward for valor. Even the shyest took heart after this vision, and all spoke words of counsel to those who are to remain at College for one or more years yet. The poetess, Miss Williams, gave a poem which was much appreciated and Miss Saunders the Honorary President bade farewell to the girls who are soon to leave the sheltering wing of Queen's, their Alma Mater dear. After a social chat over the tea-cups and partaking of the "Levana" and "o3" cakes, the meeting adjourned.

Y. W. C. A.

We have had very helpful meetings in our Association lately. Friday evening, February 27th, the subject, "Missionary Work Among the Chinese," was very ably discussed by the leaders, Misses Haines and Pierce. Miss Young also gave some interesting facts concerning the work in one of our large cities, having been associated with it for some time. The meeting of March 6th was led by Misses Arthur and Clark, the former giving a very helpful paper on the important topic, "The Victorious Life." The following week Misses Ewing and Montgomery had charge of the meeting, and a most interesting paper on "Influence" was read by the leader, at the close of which she called for a discussion on the question "Does a College Education Enlarge or Narrow our Sympathies with Humanity?" The general opinion seemed to be that it should broaden us in every respect and if not, the fault lay in ourselves, not in the college education.

Athletics.

ANNUAL MEETING C.I.H.U.

THE first annual meeting of the Intercollegiate Hockey Union was held in Montreal on Saturday, Feb. 21st, with the following representatives present: President, W. H. MacInnes, Queen's; Vice-President, G. C. McDonald, McGill; Sec.-Treas., Dr. A. B. Wright, 'Varsity; F. H. Maclaren, McGill; Cadet Dunlop, R.M.C.; G. F. Dalton, with proxy, Queen's; F. D. Woodworth, J. McLean, 'Varsity; J. Lash, Trinity; and L. C. Lanchland, McMaster. The secretary, after the minutes had

been approved, gave a most satisfactory report of the work of the year. The first season of the new Union had been a most decided success, everything running smoothly and harmoniously. No small part of the credit for this was due to the energetic secretary, Dr. Wright. The Union was very fortunate in having secured such an efficient secretary in its first year when so much depended upon the good judgement of that officer. Secretaries from this out will have previous handbooks and precedents to guide them in their work, but the secretary of the first year had to open out a new path and he did it most efficiently.

Several amendments to the rules were proposed and all of them were accepted except the one to exchange the O.H.A. offside rule for the present one, which is the same as in the C. A. H. L. and most of the other leagues. McGill, R.M.C and Queen's could not see that there was to be anything gained, and something would be lost if the change were made, so the rule remains unchanged.

Hereafter only men in the University, students or lecturers can play on the teams, as the clause making graduates of less than one year's standing eligible was cut out. Ties were abolished and all games must be played to a finish. A change for the benefit of the spectators was made. F. D. Woodworth, 'Varsity, proposed a rule which provides that if a man is compelled to leave the ice from injury, broken skate or any other such cause, that the other side must immediately drop a man and the game proceed. This will do away with the tedious delays which are so irksome to the spec-

tators. A few changes were made in the rules of competition, made necessary by the presentation of a championship cup by Queen's Club.

The following officers were then elected for the coming year :

Hon. President—Prof. Capper, McGill.

President—G. C. McDonald, McGill.

Vice-President—W. G. Wood, 'Varsity.

Secretary-Treasurer—C. W. Knight, Queen's.

Each of the other clubs appoints a representative on this Executive Committee.

SUNDAY AFTERNOON SERVICES IN CONVOCAATION HALL.

March 22nd, Rev. S. L. Rose, D.D., Ottawa.

March 29th, . . . Rev. G. L. Starr, Kingston.

April 5th, . . . Rev. Dr. Milligan, Toronto.

April 26th, Rev. Alfred Gandier, B.D., "

Mr. Gandier's will be the baccalaureate sermon.

Exchanges.

The January number of *Vox Wesleyana* (Winnipeg) has one most interesting article from the pen of Mr. A. E. Vrooman on the 'Economic Man.' Mr. Vrooman shows us that the 'man' with whom Political Economy has to deal is not man occupied solely in acquiring and consuming wealth, and emphasizes strongly the influence on economic relations in our present day of the desire for influence and power. This passion, undoubtedly very strong in mankind in all ages, formerly drew men into the church, the army or politics, while trade and commerce were despised. But with the advent of the trust all this is changed, and it is through the counting-house not the

Senate-House that man finds the road to fame and power. The modern head of a trust is an absolute monarch controlling larger interests than those of at least some states. Hence in our day, it is trade that attracts the men of brains and talent. The article is well written, and while we cannot agree with all the points, notably the application of this view of the economic man to the government ownership of industries, we find it very suggestive.

The February number of *The Presbyterian College Journal* presents a number of noteworthy articles.

In the closing paragraph of a discussion of the function of the literary artist we note the following: "The function of the literary artist, then, is so to select and represent the single object, the individual experience, that it shall exhibit the universal, and hence typify all objects and appeal to the experience of every man."

Rev. W. T. D. Moss contributes the first of a series of articles on Nature and the Supernatural. In the present paper the writer using Wordsworthian ideas for the purpose of illustration, emphasizes the close relation between man and nature. He then proceeds to discuss various attitudes towards nature. First, nature is regarded as a mere resource to be exploited agriculturally and commercially,—the attitude of sordid materialism; second as a field for cold scientific research,—the attitude of the materialistic scientist; third, as a piece of machinery,—the deistic attitude; and fourth, as an evil thing,—the attitude of asceticism. In dealing with these various views and interpretations of nature the writer quotes appropriately from Addison, Wordsworth, Tennyson, and minor poets.

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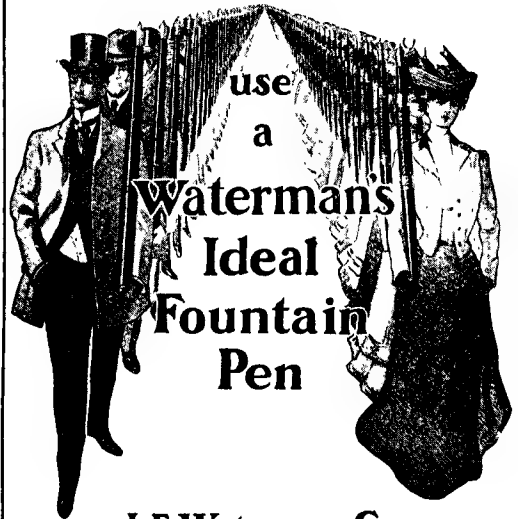
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Educational Department Calendar

January:

1. **NEW YEAR'S DAY.**
By-laws for establishing and withdrawal of union of municipalities for High School purposes to take effect.
5. High, Public and Separate Schools open. Truant Officers' reports to Department due.
7. First meeting of rural School Trustees. Polling day for trustees in Public and Separate Schools.
12. Appointment of High School Trustees by Municipal Councils.
13. Clerk of Municipality to be notified by Separate School Supporters of their withdrawal.
14. Annual Reports of Boards in cities and towns, to Department due.
Names and addresses of Public School Trustees and Teachers to be sent to Township Clerk and Inspector.
15. Trustees' annual Reports to Inspectors due.
Application for Legislative apportionment for inspection of Public Schools in cities and towns separated from the county, to Department, due.
Annual Reports of Kindergarten attendance, to Department, due.
Annual Report of Separate Schools, to Department, due.
20. Provincial Normal Schools open (First Session).
21. First meeting of Public School Boards in cities, towns, and incorporated villages.
27. Appointment of High School Trustees by County Councils.

February:

4. First meeting of High School Boards and Boards of Education.
28. Inspectors' Annual Reports, to Department, due.
Annual Reports from High School Boards, to Department, due.
Financial Statement of Teachers' Associations, to Department, due.
Separate School Supporters to notify Municipal Clerk.

March:

31. Night Schools close (Session 1902-1903).

April:

1. Returns by Clerks of counties, cities, etc. of population, to Department, due.
9. High Schools, second term, and Public and Separate Schools close.
10. **GOOD FRIDAY.**
13. **EASTER MONDAY.**
14. Annual meeting of the Ontario Education Association at Toronto.
15. Reports on Night Schools due, (Session 1902-1903).

N.B.—Departmental Examination Papers for past years may be obtained from the Carswell Publishing Company, No. 30 Adelaide Street, E., Toronto.



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N.B.—This year, 1902, will be the close of the Quinquennium.

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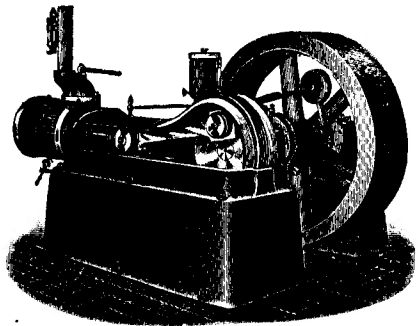
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